

put upon it the hard work of life during the last two hundred years, the men have been emancipated from ancient hard conditions and burdens, and the generalities of the philosophers about liberty have easily won greater and greater faith and currency. However, the mass of mankind, taught to believe that they ought to have easy and pleasant times here, begin to complain again about "wages slavery," "debt slavery," "rent slavery," "sin slavery," "war slavery," "marriage slavery," etc. What men do not like they call "slavery," and so prove that it ought not to be. It appears to be still in their experience that a free man is oppressed by contracts of wages, debt, rent, and marriage, and that the cost of making ready for war and of warding off sin are very heavy. Political institutions readjust and redistribute the burdens of life over a population, and they change the form of the same perhaps, but the burdens are in the conditions of human life. They are always present, and political institutions never can do away with them at all. Therefore slavery, if we mean by it subjection to the conditions of human life, never can be abolished.

275. Ethnographical illustrations of slavery. In Togo male slaves work in the fields where yams are cultivated. Each carries a basket in which he has a chicken, which will live on worms and insects in the field. The slave is soon married. He has two days in the week to work for himself. One of his grown boys can replace him on the other four. He can buy a slave to replace him. Thus they often attain to wealth, freedom, and power. A female slave, if married to a free man, becomes free. This form of slavery is only a mode of service. The slave lives with the family, and enjoys domestic consideration. There is also debt slavery, the whole family being responsible for the debt of a member.¹ Klose, however, describes the ruin wrought by slave raids. " Murder and

incendiarism are
the orders in this business. Great villages and districts
are made deserts
and are depopulated by the raids." " It is not in negro
nature to subject
one's self voluntarily to labor. The negro wants to be
compelled to work."
The fetich priest gives him a harmless drink, which is to
be fatal to him
if he tries to run away.² The Ngurnba in south Kamerun
hold their slaves
in huts near their own houses. A mishandled slave can
leave his master
and demand the protection of another. A debtor who
cannot pay becomes
slave of his creditor until the debt is paid in value, but
this does not free

¹ *Globus*, LXXXI1I, 314.

² Klose, *Togo*, 383.